**A. Philip Randolph, "Why Should We March?" (1942)**

*Asa Philip Randolph (1889-1979) was born and raised in the segregated South, but his father, a minister, had instilled in him a deep sense of self-esteem and pride that led him to join the northern migration to Harlem. Randolph became a strong political voice of the Harlem Renaissance as editor of* The Messenger*, a powerful African American magazine through which he voiced his opposition to World War I. After the war, Randolph helped organize and unionize African American workers, a role that embroiled him in a 12-year struggle with the Pullman Company on behalf of railroad-car porters.*

When the United States began to mobilize for the possibility of entering World War II, Randolph turned his attention to the growing number of unemployed African Americans, who he thought should be participating in the economic buildup. He began to plan a large-scale march down Pennsylvania Avenue at a time when Roosevelt was trying to elicit the support of the American people to fight to save democracy. In a compromise move, on June 25, 1941, Roosevelt signed Executive Order 8802, which banned discrimination in the federal government and the defense industries. In return, Randolph agreed to call off the march.

After World War II Randolph led a fight for racial equality in the military. His efforts helped to persuade President Harry S. Truman to issue Executive Order 9981 in 1948, which banned racial segregation in the armed forces. Randolph later became vice president of the AFL-CIO and president of the Negro American Labor Council (1960-66). In 1963 he helped organize the March on Washington for Jobs and Freedom, which attracted 250,000 people and was highlighted by Martin Luther King's famous "I Have a Dream" speech.

Though I have found no Negroes who want to see the United Nations lose this war, I have found many who, before the war ends, want to see the stuffing knocked out of white supremacy and of empire over subject peoples. American Negroes, involved as we are in the general issues of the conflict, are confronted not with a choice but with the challenge both to win democracy for ourselves at home and to help win the war for democracy the world over.

There is no escape from the horns of this dilemma. There ought not to be escape. For if the war for democracy is not won abroad, the fight for democracy cannot be won at home. If this war cannot be won for the white peoples, it will not be won for the darker races.

Conversely, if freedom and equality are not vouchsafed the peoples of color, the war for democracy will not be won. Unless this double-barreled thesis is accepted and applied, the darker races will never wholeheartedly fight for the victory of the United Nations. That is why those familiar with the thinking of the American Negro have sensed his lack of enthusiasm, whether among the educated or uneducated, rich or poor, professional or nonprofessional, religious or secular, rural or urban, north, south, east or west.

That is why questions are being raised by Negroes in church, labor union and fraternal society; in poolroom, barbershop, schoolroom, hospital, hair-dressing parlor; on college campus, railroad, and bus. One can hear such questions asked as these: What have Negroes to fight for? What's the difference between Hitler and that "cracker" Talmadge of Georgia? Why has a man got to be Jim Crowed to die for democracy? If you haven't got democracy yourself, how can you carry it to somebody else?

What are the reasons for this state of mind? The answer is: discrimination, segregation, Jim Crow. Witness the navy, the army, the air corps; and also government services at Washington. In many parts of the South, Negroes in Uncle Sam's uniform are being put upon, mobbed, sometimes even shot down by civilian and military police, and on occasion lynched. Vested political interests in race prejudice are so deeply entrenched that to them winning the war against Hitler is secondary to preventing Negroes from winning democracy for themselves. This is worth many divisions to Hitler and Hirohito. While labor, business, and farm are subjected to ceilings and doors and not allowed to carry on as usual, these interests trade in the dangerous business of race hate as usual.

When the defense program began and billions of the taxpayers' money were appropriated for guns, ships, tanks and bombs, Negroes presented themselves for work only to be given the cold shoulder. North as well as South, and despite their qualifications, Negroes were denied skilled employment. Not until their wrath and indignation took the form of a proposed protest march on Washington, scheduled for July 1, 1941, did things begin to move in the form of defense jobs for Negroes. The march was postponed by the timely issuance (June 25, 1941) of the famous Executive Order No. 8802 by President Roosevelt. But this order and the President's Committee on Fair Employment Practice, established thereunder, have as yet only scratched the surface by way of eliminating discriminations on account of race or color in war industry. Both management and labor unions in too many places and in too many ways are still drawing the color line.

It is to meet this situation squarely with direct action that the March on Washington Movement launched its present program of protest mass meetings. Twenty thousand were in attendance at Madison Square Garden, June 16; sixteen thousand in the Coliseum in Chicago, June 26; nine thousand in the City Auditorium of St. Louis, August 14. Meetings of such magnitude were unprecedented among Negroes. The vast throngs were drawn from all walks and levels of Negro life-businessmen, teachers, laundry workers, Pullman porters, waiters, and red caps; preachers, crapshooters, and social workers; jitterbugs and Ph.D.'s. They came and sat in silence, thinking, applauding only when they considered the truth was told, when they felt strongly that something was going to be done about it.

The March on Washington Movement is essentially a movement of the people. It is all Negro and pro-Negro, but not for that reason anti-white or anti-Semitic, or anti-Catholic, or anti-foreign, or anti-labor. Its major weapon is the non-violent demonstration of Negro mass power. Negro leadership has united back of its drive for jobs and justice. "Whether Negroes should march on Washington, and if so, when?" will be the focus of a forthcoming national conference. For the plan of a protest march has not been abandoned. Its purpose would be to demonstrate that American Negroes are in deadly earnest, and all out for their full rights. No power on earth can cause them today to abandon their fight to wipe out every vestige of second class citizenship and the dual standards that plague them.

A community is democratic only when the humblest and weakest person can enjoy the highest civil, economic, and social rights that the biggest and most powerful possess. To trample on these rights of both Negroes and poor whites is such a commonplace in the South that it takes readily to anti-social, anti-labor, anti-Semitic and anti-Catholic propaganda. It was because of laxness in enforcing the Weimar constitution in republican Germany that Nazism made headway. Oppression of the Negroes in the United States, like suppression of the Jews in Germany, may open the way for a fascist dictatorship.

By fighting for their rights now, American Negroes are helping to make America a moral and spiritual arsenal of democracy. Their fight against the poll tax, against lynch law, segregation, and Jim Crow, their fight for economic, political, and social equality, thus becomes part of the global war for freedom.